

CHURCH MATTERS.

Religious Notices.

FIRST PRESBYTERIAN CHURCH.—Rev. H. W. Ballantine, Pastor. Public worship on the Sabbath at 10.30 A. M. and 7.30 P. M. Sunday school at 12 M. Sunday-school prayer-meeting, Sabbath at 7 P. M. Weekly prayer-meeting, Thursday, at 7.45 P. M.

FIRST BAPTIST CHURCH.—Rev. Ezra D. Simons, Pastor. Sunday services: Preaching at 10.30 A. M. and 7.30 P. M.; Sunday school, 12 M. The Lord's Supper on the first Sabbath of each month, close of morning service. Temperance meeting on Tuesday evenings. Prayer-meeting on Thursday evenings. Young People's meeting, Sabbath evening at 6.30 o'clock.

METHODIST EPISCOPAL CHURCH.—Rev. D. R. Lowrie, Pastor. Sunday services: Preaching, 10.30 A. M. and 7.30 P. M.; Sunday school at 2.30 P. M.; Prayer-meeting, Thursday evenings at 7.45. Class meetings, Tuesday and Friday evenings at 7.45 o'clock.

WESTMINSTER PRESBYTERIAN CHURCH.—Fremont street, corner Franklin.—Rev. S. W. Duffield, Pastor. Sabbath services, 10.30 A. M. and 7.30 P. M.; Sunday school, 12 M. Weekly prayer-meeting at 8 o'clock each Thursday evening, in Chapel parlor.

CHRIST CHURCH (Episcopal).—Liberty street.—Rev. W. G. Farrington, D.D., Rector. Morning service, 10.30 o'clock. Second service, 4 P. M. Sunday-school at 2.45 P. M.

CHURCH OF THE SACRED HEART.—Rev. J. M. Nardello, Pastor. First mass, 8.30 A. M.; High mass, 10.30 A. M.; Vespers, 3 P. M. Sunday-school, 2.30 P. M.

BERKELEY UNION SABBATH SCHOOL.—Held in Berkeley School-house, Bloomfield avenue, every Sunday at 3 o'clock P. M. John A. Skinner, Superintendent. All are welcome.

WATKINSMAN M. E. CHURCH.—Rev. J. Cowans, Pastor. Sunday services: Preaching, 10.30 A. M. and 7.30 P. M.; Sunday-school, 2.30 P. M.; Prayer-meeting, Thursday evening at 7.45. Class meeting on Tuesday evening at 7.45.

ST. PAUL'S PROTESTANT EPISCOPAL CHURCH (Watkiss).—Rev. Daniel I. Edwards, Rector. Morning service, 10.30 o'clock; evening service, 7.30. Sunday-school, 3 P. M.

GERMAN PRESBYTERIAN CHURCH.—Rev. John M. Enslin, Pastor. Hours of service, 10.30 A. M. Sunday-school, 2 P. M.; Prayer-meeting, Tuesday evening, 7.45 o'clock.

REFORMED CHURCH (Brookdale).—Rev. William G. E. See, Pastor. Sabbath services, 10.30 A. M. and 7.30 P. M.; Sunday-school, 9 A. M. E. G. Day, Superintendent. Prayer-meeting, Wednesday evening.

HOPE CHAPEL.—Sunday-school every Sabbath at 3.30 P. M. John G. Broughton, Superintendent.

SILVER LAKE.—Sabbath school held every Sunday, in the hall, at 3 P. M. Charles A. Hubbs, Superintendent. Gospel meeting every Sabbath evening at 7.30 o'clock. Prayer and Conversational meeting, Friday evening.

BLOOMFIELD S. S. TEACHERS' NORMAL CLASS.—Rev. W. H. Broadhead, leader. Meets on Wednesday evening of each week, at 8 o'clock in the Sunday school rooms of the First Baptist Church. Sunday-school teachers, workers and friends are cordially invited.

A course of sermons on every day subjects will be delivered to young people, on Sunday evenings, in the Park M. E. Church, by the pastor Rev. D. R. Lowrie. The first in the course will be given to-morrow evening. Subject: "The Tyranny of Fashion." A Praise Service of Song precedes the sermon.

Dr. Deems on the Theatre.
A pastor in this State recently addressed a letter to Rev. Dr. Deems of New York, pastor of the "Church of the Strangers," which reads as follows:

"Will you kindly consider the facts stated below, and answer briefly the questions?"

"FACTS.—1. A new opera house has been built in this city. 2. Attendance at the theatre is becoming popular. 3. Opposition to the theatre is considered old-fashioned, if not obsolete. 4. I must oppose, and want your testimony to aid me.

"QUESTIONS.—1. Are you opposed to theatres? 2. Briefly, why? 3. What, in your judgment, is the effect of attending the theatre? (a) Upon churches whose members attend? (b) Upon individuals who attend?"

"Will you please pardon the intrusion of a stranger upon your time and attention, and answer for the good of souls in this place?"

The following answer, sent by Dr. Deems, we recommend to the careful consideration of every Christian, particularly to every Christian minister, and more particularly to Rev. E. L. Stoddard, of Jersey City.

"Reverend and Dear Sir:—My time is most closely occupied and my reply to your questions must be brief. 1. I am opposed to theatres in general. 2. Because, while there are real gentlemen and ladies connected with theatres, and while there are good plays, the great majority of persons who make up the theatrical personnel are unduly persons, whose lives are vicious, and the weight of whose influence is thrown against religion and morality, so that the general effect is deleterious to society; so much so that if every theatre in the land, the best and the worst, were closed for five years the community would undoubtedly not lose but greatly gain by the procedure. 3. The effect of attending the theatre, by which I suppose you mean habitual attendance upon theatrical entertainments, (a) Upon the churches whose members attend is a waste of the moral power of those churches. Last week a gay and beautiful actress was soliciting a member of our church to attend her performance. When the lady positively refused on the ground that, as a church member she could not go, the young actress applauded her and made the statement that whenever she was on the boards and saw a church member in the house she despised

that person as a hypocrite. Although this is a violent judgment, every actor may be presumed to feel thus toward theatre-going church people. All those people lose their influence over others, both actors and irreligious attendants. If you were a worldly person, sir, could any man or woman whom you met at the theatre have any influence over you to bring you to God? Probably they would never attempt it. Theatre-going churchmen are not active workers for Christianity as a rule. If such a man should approach you on the subject of your soul's salvation you would laugh him to scorn. He knows that and, therefore, will not address you on religious topics. (b) I have yet to learn of a single person who has been converted by attending theatres, and I have had knowledge of a number of a number of men and women who have been ruined by theatres—ruined in body and fortune and spiritual life. The best Christian workers do not attend theatres; those who are active in church work soon lose their zeal if they become attendants upon theatres.

This is as full a reply as I can now make to your questions. It is proper to say that I have never been present during a representation in a theatre, with the exception of twice at the opera in Berlin very many years ago. I do not take the ground that a man who attends the theatre is necessarily no Christian. There is no rule in our church which prevents its members attending the theatre. But I do present the views stated above and leave it to their consciences. If any more amusement of mine gave half the pain to the humblest member of my flock which his going to the theatre gives his pastor, I would drop that amusement at once. Very truly yours,

C. F. D.

Those who ridicule and denounce Christian men and women, calling them Puritans and narrow-minded for staying away from the theatre, will see by the above that they deserve no such thoughtless censure. We believe that while it cannot properly be said that every person in every case is positively damaged by going to the theatre yet, if he wants to escape denunciation in another quarter and being called a hypocrite by a play actress, he had better stay away from the theatre.—N. Y. Independent.

Local Option.
[This communication should have appeared in our last week's issue but was unavoidably crowded out. It was received in time, accepted and was in type, but had to be kept over for this week.]

To The Bloomfield Citizen:

As you referred a week ago to a position on the temperance question, recently announced by myself at the Baptist Ministers' Conference in New York, I would like to state a little more fully the ground I occupy on the subject. The *Herald and Tribune* reported me as favoring high license if Prohibition could not be secured. That was not what I advocated. I am free to admit that high wine is better than low license; but I am most positively an advocate of Prohibition—Prohibition first, midway, and last. I believe, as I stated in my paper at the meeting, alluded to, that Prohibition is a principle is undoubtedly right; that it is one upon which Government is constantly acting in matters affecting the health, well-being and life of citizens; and that in licensing the sale of alcoholic drinks a fundamental principle of the State is being violated—the principle of protection to the people. I hold that the only justly allowable place for the sale of alcoholic liquor is the drug store; and here its sale should be permitted only on a physician's prescription. If otherwise sold, the druggist to be held legally responsible; and if prescribed by a physician and working injury, the physician to be held accountable for malpractice.

But a question which divides temperance people is, how Prohibition is to be secured? I do not believe that to gain this a "third" party is called for. Experience, so far, proves that attempts in this direction have in most cases worked against the temperance cause and in favor of the rum interest. Such a party is not necessary, if temperance men will do their duty. In Georgia, the Democratic party has taken ground in favor of temperance, and a Local Option law, passed by Democratic votes, has worked most beneficial results.

Let the friends of temperance in the two great political parties see to it that men who favor temperance are put in nomination for office. Let them press their right that a measure of so great importance as Prohibition be submitted to the people; or that a Local Option be passed. Any man or party not willing to go as far as this betrays either a lack of confidence in the people or a fear that temperance might triumph at the polls. Let not what is done be a party measure; but the ballots of both parties be prepared for a free and full expression of the people on a subject which virtually affects citizens of every political name.

You will see, then, that while you are kind enough to agree with me against the formation of a third party, I go further than you are pleased to go regarding temperance legislation. I do not hold that the fact that the law legalizes the traffic in alcoholic drinks gives this any claim upon public favor. It is from first to last an iniquitous business, which should not be endured for an hour longer than is needful to completely do away with it. The speediest way, I believe, to bring this about, is through what is known as Local Option. If the State of New Jersey is not ready to accept Prohibition, let those towns which are prepared for it be granted the right to declare that no liquor shall be sold within their borders. Among the towns ready for this is Bloomfield.

Yours truly,

E. D. SIMONS.

A Correction.
To the Bloomfield Citizen:
With your permission I should like to make a correction in the report of my speech at the Reform Club as given in your last week's issue. I did not, on that occasion, utter the word prohibition, nor say anything either in commendation or deprecation of the policy of my Prohibitionist friends. In urging the importance of consistent political action upon temperance men, I said that at the next election we should refuse to be divided off as Democrats and Republicans, to vote for candidates of our respective parties, regardless of the attitude those candidates might hold on the liquor question. If a would-be office-holder thinks he compliments the inhabitants of Bloomfield or Montclair by making the usual electioneering visit to

the saloons; if, while soliciting the suffrages of respectable voters, he has been known to toady to the liquor interest, let such a man on election day be repudiated (regardless of the party nominating him, or of the office he seeks), not only by temperance men but by every lover of law and order.

I trust one may be permitted to counsel independent political action, at least to this extent, without being necessarily considered a Prohibitionist.

JOHN J. CAROLAN.
Montclair May 5th, 1884.

Where is the Center?
To the Bloomfield Citizen:

When I opened my paper of April 26th, among the articles which attracted my attention was, "Improving the Center." I began to read with considerable interest, but it soon turned to amusement at the absurd propositions contained therein, or what it meant for a funny item? A triangle twenty-five feet on a side, in the center of three streets, all side walk, and the other two halves fountain and flower garden.

The center of such a triangle would be seven feet and three inches from its side, so that the largest circle which could be described in the whole triangle would be four feet and six inches in diameter. The writer (or writers) of the article in question proposes to use twelve feet of this for side walk, leaving a circle two feet and six inches in diameter, in the center, on which to place a fountain with a six foot basin, and then use the balance for shrubs and flowers and a horse trough. Perhaps they have some way of using some of it edge-wise.

When those who are so anxious to improve the center have some other extensive scheme to submit they would do well to measure the circumference.

If a circle fifteen feet in diameter can be described within, after a walk three feet wide is laid around and within an equilateral triangle, the triangle will be thirty seven feet on a side.

[NOTE.—If W. will again read the communication he attempts to criticize, he will find the three feet flag walk was to be placed outside of the triangle, which would therefore still measure twenty-five feet on each side, there would be room for a six-foot fountain basin, and over a foot of space to spare around the basin. There would also be room in each angle for shrubs. As for the horse trough, the idea of placing this in the triangle occurred only to W. The suggestion was to place it on Bloomfield avenue, and it might be a hundred feet away, and still receive the overflow from the fountain. We respectfully suggest that the best way to improve the center or any other place, is to improve it, and not expend time and breath in criticism. This is no disparagement to our correspondent's mathematics, which are sufficiently good.—Eos.]

The New Old-Testament.

The revised translation of the Old Testament, which will shortly be published, may not take the place of the authorized version in popular estimation; but it may be fairly expected to clear up many infidelities and obscurities in that version which puzzle the ordinary reader.

The "unicorn" which never existed outside the English Bible will at last be killed, and the "wild ox" substituted in its place. The "Book of Tasher" will be changed to the "Book of the Upright." Sunday-school children will be no longer troubled by the doubtful ethics of the Israelites in "borrowing" jewelry from the Egyptians and then running away with it. The revised translation will rightly state that they asked for gifts, not loans. Joseph's many-colored "coat" will be a "tunic." The celebrated passage in the Book of Job, "Yet in my flesh shall I see God," will be changed to "Yet out of my flesh," etc. "Judgment also will I lay to the line, and righteousness to the plummet," will read: "I will make judgment for a line, and righteousness for a plumb line." In Psalm vii, the passage "Thou hast made him a little lower than the angels," will be: "Thou hast made him a little lower than God." In Psalm xxxvii, the passage "Fret not thyself in any wise to do evil," will be changed to "Fret not thyself; it tendeth to evil." And in Psalm lxxviii, the passage "The Lord gave the word; great was the company of those that published it," will be made to read "The Lord giveth the word, and the women that bring glad tidings are a great host." These are fair samples of many of the changes which will be made. The aim of the translators has been to reproduce the meaning of the original as closely and accurately as possible. It is pleasant to know that this object will be attained without affecting any of the great dogmatic statements contained in the authorized version. The revision will simply clarify the present venerable translation.—New York Tribune.

LITERARY NOTES.
HINTS TO OUR BOYS, by Andrew J. Symington. Published by Thomas T. Crowell & Co.

In the introduction Dr. Lyman Abbott says very truly that no book can take the place of a father's counsel; but this one certainly approaches as near to that as any volume can. The appearance of the little book is in its favor, nice paper, good print, and pretty binding make its advice acceptable, like that given in a pleasant voice by a comely friend. The chapters are headed "On the Formation of Character," "On Leaving School for a Profession or Business," "The Value of Time," "Economic Habits," and "Manners."

Glancing over the pages the eye is caught by such sentences as the following: "A man is made or marred by his friends." "To be nameless in worthy deeds exceeds an infamous history." "Don't believe in any genius, or luck, or chance. It is application that pays in the long run." "Determine to navigate, never be content to drift." "A little knowledge acquired every day soon mounts up to a considerable aggregate." "Never buy but with ready money." "Those who go to the public-house for happiness climb a tree to find fish." "Disbelieve most evil reports." "A high sense of honor, a determination never to take a mean advantage of another, an adherence to truth, delicacy and politeness towards those with whom we have dealings, are the essential characteristics of a gentleman." The author admonishes his readers to be

truthful, manly and pure; and if boys who would go through the world, "wearing the flower of a blameless life," read this little book thoughtfully, and follow its excellent counsels, they will be helped by it in their good endeavor.

ADDISON, by W. J. Courthope. (English Men of Letter Series.) New York, Harper & Brothers, 1884. Pp 182.

The series of which this is one of the latest volumes, has been deservedly popular. Mr. John Morley, its general editor, has chosen his writers with fine judgment, and their work has been handsomely performed. Of the present book we may speak with decided praise. Mr. Courthope pursues the same plan which has distinguished his predecessors. That is, he sketches the life and criticizes the writings of his author. As he goes on he shows the relation of the one to the other, and gives us, as do all the works in this series, the double impression of a personality and an intellect.

Addison, as a master of English, deserves the highest style of critical investigation, and here he receives it. The first chapter deals with the State of English Letters after the Restoration, and prepares us for the literary period into which so important a factor was introduced. In a very capital chapter (the fifth), we get the inception and progress of newspapers, and especially of the *Tatler* and *Spectator*. Addison's connection with poor Dick Steele is related at large, and due credit is given to the "ne'er do-well" who contrived and executed so much of the good work on both periodicals. A chapter is also given to the tragedy of "Cato," and another to the quarrel with Alexander Pope.

In the concluding chapter a very discriminating and admirable estimate of Addison's character occupies fully thirty pages. We see his morality and his powers of ridicule and satire. We also see his literary methods, and a very fine study of his style completes this charming book. That there are such books at all is a delightful token of the quiet culture which gains more and more ground each year. Now that there should be such a book as this marks the advance in critical skill which this decade exhibits in comparison with the last.

Lundborg's Perfume, Edenia.
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United States Bonds (market value).....6,750 00
Loans on Collateral Securities.....1,100 00
Interest due and accrued.....1,869 01
Cash on hand and in bank.....9,248 60
Safe and furniture.....200 00

LIABILITIES.
Due depositors, including interest at 4 per cent, this day credited.....\$65,892 76
Surplus.....\$3,824 85

The above is a true statement of the condition of the Bloomfield Savings Institution on the morning of January 1, 1884.

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THOS. C. DODD, Treas.

CHARRIER PELOUBET,
WM. H. WHITE,
JAMES W. BALDWIN,
Auditing Committee.

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C. PARKER,
PHOTOGRAPHER

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